

Christian Reflector.

Fear God and give glory

VOL. 4.—No. 23—Whole No. 154.

THE
CHRISTIAN REFLECTOR

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The paper will be sent to subscribers by MAIL, unless otherwise ordered.

A few remittances of a general character will be admitted for the usual rates.

All Communications, POSTAGE PAID, will be attended to.

Dea. WILLIAM CHURCH, No. 228, Hudson street, is appointed Agent for the Christian Reflector, for the City of New York.

Slavery.

New-Baptist "Test Act."

In our last paper, we presented the reader with the famous "Preamble and resolutions on tests of church fellowship," gotten up at Baltimore. The remarks we made respecting it, were far too limited, if the nature and importance of the document are considered; for if Baptist churches are indeed, "independent bodies," they may not safely suffer such an imposition of authority to be exercised over them by a few individuals. In order to appreciate the document, its origin must be considered, and the circumstances under which it was produced must not be overlooked. Words usually take their meaning from the connection in which they stand, and so do documents.

Mr. Davis of Georgia, one of the signers who were initiated into the true design of the Act, told us publicly in Boston, that it was intended to counteract the introduction into the churches, of such novel subjects as Anti-Masonry, Temperance and Abolition; and the Baptist "Religious Herald" of Virginia, in the article we copy to day from the Vermont Telegraph, sets forth, with approbation, the ingenious scheme of pacification, in its true light.

From the Vermont Telegraph.

Important Disclosures.

The Religious Herald, the Baptist paper for Virginia, in an editorial article, giving an account of the proceedings at Baltimore, make the following important disclosures. I annex a few brief notes, and also place some words and phrases in the extracts, to which I wish to call particular attention, with this position.

Passing by the subject of Anti-Masonry, let us inquire into the facts relating to Temperance and Abolition.

We need only say of the introduction of Temperance, total abstinence, as a test of communion in our churches, that, for some ten or more years, many churches have had on their records resolutions refusing to admit to their fellowship any person known to be in the practice of using ardent spirits as a beverage. We believe that, in some of the churches, this test of fellowship has existed longer than ten years, and that some hundreds of churches have now introduced it. But, as we desire to collect a history of the action of our churches on this subject, we defer the statement of particular cases to a future day, and respectfully request our brethren to examine the records of their respective churches and to forward to us, as early as possible, a copy of any resolutions which they may find relative to this subject, with the date when they were adopted. At present, it is sufficient for our purpose to remind the reader, that probably, a majority of the Northern signers of the document of which we are speaking, are the known advocates of excluding spirit drinkers from the communion. Do they, therefore, mean to condemn their own practice in this matter? Certainly not. If, then, to prevent the exclusion of slaveholders was the thing they had in view, when they put their names to that paper, we may inquire into the facts of this case. Is it a new thing to exclude slaveholders from Baptist Churches? On this inquiry, also, we solicit information from all parts of the country. With some cases of long standing we are acquainted. Two only will now be named. A very intelligent member of the Oliver street Baptist church in New York, assured us, in the month of February last, that he had seen a resolution, or rule, on the records of that church, refusing fellowship with slaveholders. Whether it is retained on those records to the present time, we are not informed. The MacDougal street Baptist church in the same city, we are sure, entered such a rule on their records at their constitution, and have retained it till now.

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Taking no more than the two cases already stated, we are sustained in averring that the refusal of a church to have communion with slaveholders, is not a new thing—is not the introduction of a new test of communion; and the numerous churches which have, within a few years, adopted this test, have not violated Baptist usage. They will not, therefore, be in haste to retract their steps at the dictation of many slaveholders abetted by a few Northern men. But, if there were not on record the resolution of a single church, withholding or withdrawing fellowship from slaveholders, the practice is not to be condemned in the first church

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From the Sailor's Magazine.
Seamen's Cause at Lahaina.

The following letter from the Rev. Mr. Baldwin, American Missionary at Lahaina, gives an encouraging view of the seamen's cause at that place. It was received some weeks since, but not in season for our last number:

LAHAINA, November 28, 1840.

Cold Water Army.

The advantages to the cause of temperance in forming the Cold Water Army, are briefly: 1. As a means of saving the rising generation from learning to use intoxicating drinks. 2. To fill their minds and hearts with the doctrines of the temperance reformation, so that they will resist all temptation to take such drinks, when they come to maturity. 3. Through them we hope to interest families and individuals, who have hitherto stood aloof.

How to organize the army.

1. Let one or three gentlemen and five or six ladies, in a town, undertake the enterprise. Some, or all of them should be singers, and able to teach the children to sing.

2. Let them invite all the children to meet them at a time and place appointed, to form the army.

3. Let the names be taken down in a book under a pledge—or this pledge:

"So here we pledge! perpetual hate
To all that can intoxicate."

4. Teach them to sing the songs (printed in the Temperance Journal,) and select at every meeting, several to "speak pieces" and dialogues on temperance, at the next meeting.

5. Induce them to bring other children at every meeting, till all are enrolled. Meetings should be often.

6. At some convenient day, 4th of July perhaps, get up a celebration, march with badges and banners, music, &c., to a grove, and there let parents and others meet them with refreshments; or go to a church: let there be public addresses, or let the dialogues and other pieces be spoken.

A common badge, for the Cold Water Army, has been got up by Mr. Andrews, of this city, and can be had at \$5 per hundred at our office, or at Whipple & Daniels' Banners, at 25 cents each; are also ready. A medal will be prepared.

Temp. Jour.

The Sabbath School-Visiter says—

"As there is beginning to be felt a new interest on the subject of temperance, and as many and successful efforts have of late been made to enlist the young in this cause, we would suggest whether some of our schools might not, on the coming fourth, take measures for the organization of Cold Water Armies. A common and desolating enemy is abroad, laying waste for our fair heritage. Already many of our fathers and friends have fallen by his cruel hand; and every good citizen, and even every child, should arise, gird on the temperance sword, and hasten to avenge their melancholy death. Let the youth, in every town, assemble on the fourth, enroll their names, appoint their officers, organize their armies, and then pledge their lives and their sacred honor to this cause. Let the temperance standard be erected in every town, and the work of enrolment go on, till every child and youth has enlisted. With such a mighty army, all thoroughly disciplined, and burning for the fight, we will go forth, under the guidance of the God of battles, to certain conquest; and long, and loud, and joyful shall be our shout of victory—victory—victory."

A gentleman from Springfield writes—

"Our cold water army is organized, and numbers upwards of four hundred boys and girls. The children are enthusiastic. They circulated the truths for us, and did not fail to put it into every tavern and grog shop, and drunkard's house. They also took the remnant of our almanacs and scattered them. We intend to have them circulate our temperance papers. They have also a fine organization of the cold water army at Cabotville, numbering over 300."

MISCELLANY.

The Farmer's Life.

By R. COLMAN.

What a means of imparting pleasure is an improved agriculture. How many charming examples present themselves among us of improvements which every eye gazes upon with unmingled delight. Let a man according to his power, take his ten, twenty, fifty, or a hundred acres.

Let him comb the hair, and wash the face of nature. Let him subdue, clear, cultivate, enrich and embellish it. Let him smooth the rough places; and drain the wet, and fill up the sunken, and enrich the barren. Let him enclose with a neat and substantial fence. Let him line its borders and road sides, with ornamental trees, and let him stock every proper part with vines and fruits. Let his fields and meadows wave with their golden harvest, and let his hills be covered with herds, rejoicing in the fulness with which his labors, under the blessing of God, have spread their table, and who, when he goes among them, hasten from all sides to meet him, and gratefully to recognize in him a friend and benefactor, and lick the hand which is accustomed to feed and fondle them. Here now let us see the neatly painted cottage with its green shades, its piazza trellised with vines, its sides covered with the spreading elm or flowing acacia with here and there the beautiful fir to shade the picture, and the mountain ash, showing its rich clusters of crimson fruit among the deep green foliage, and the smooth and verdant lawn stretching its soft and beautiful carpet in the front view; then look again, and see the parents at close of day, resting from their labors and enjoying the calm evening, with their pledges of mutual and devoted affection rioting before them in all the buoyancy of youthful innocence and delight; and if, at such an hour as this, you can hear the hymn of grateful praise, rising from this humble abode of peace and love, and its charming notes mingling with the music of the gurgling brook that flows near, or broken by the occasional shrill and hollow notes of the gentle and harmless birds, who deem themselves living members of this loving household; if then, whether traveller or sojourner, your heart is not touched by this charming and not unusual picture of rural felicity, cease to call yourself a man. If you still sigh for the bustle, noise and confinement of the city, with its impure water, and its offensive odors, its despicable afflictions, its heartless formalities, its violent excitements, its midnight festivities, its utter destitution of sympathy, its low estimate of human life, its squalid poverty, its multiplied forms of wretchedness and crime, its pride, its vanity, its ambition, its pomp, its servility; then go back to your gilded prison house, and to pleasures, which an uncorrupted and refined taste, accustomed to drink in the free air of heaven, and to appreciate its freshness, its purity, and its salubrity, will find no occasion to covet or envy. The man who by his cultivation and good husbandry, presents such a picture to the passer by, shall he not be casted a benefactor to the community? Has he not done much to improve and bless society by his example? Has he not built a monument to his own honor more eloquent than the marble?

Death by Lightning. Mrs. Polly Chapin, wife of Mr. Zebediah Chapin, of Simsbury, was instantly killed by lightning on Tuesday last. She was alone in the house at the time. Her age was about 37.—*Hartford Courant.*

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LAHAINA, November 28, 1840.

Reverend dear Sir:

"I have to acknowledge the receipt of two welcome letters from you, one dated June 1st, 1839; the other September 25th, 1839. The newspapers, hymn-books, magazine, and tracts mentioned in the former, came safely to hand in January last; the box which contained the last letter was received April 22d, containing a variety of papers and the Bethel flag, all in as fine order as when packed at New York. Please present our thanks, in behalf of the sailors, to the ladies of Mr. Haifield's church who sent us this beautiful present, and tell them that now waves every Sabbath at the flag-staff on our reading room, to invite sailors to the chapel which stands hard by. The papers have been very useful; though I still suspect, as suggested in my last, that besides *the variety* of scattering numbers, a full file of some good political paper, and also one of some good religious paper, always sent to the latest date for which an opportunity was afforded, would be highly acceptable, and of great value to our reading room. We need also a supply of perhaps thirty or forty spelling books every year for distribution; and fifty more hymn books would be a welcome present indeed, for though our chapel is now somewhat well supplied, yet seamen often beg for a hymn book with an importunity which I do not wish to deny.

"I have heretofore written you occasionally respecting seamen who touch at this place. This fall I have not done it, on account of the unusually small number of ships which have been constantly passing. In the spring of last year we had ten ships to recruit here, and this fall up to this time, we have had twenty ships, the last of which has not left us. Of all the masters of these ships, three are professedly proflane, and we would fain hope are exerting a godly influence as they sail over the ocean. Of one of these ships, not only does the master appear to be decidedly proflane, but both agents and owners at home profess to be on the side of the Lord Jesus; and yet, strange to tell, this ship, as well as all the others, take sinners when they leave in sight on God's holy day. We know the feelings of some of these men to be decidedly against this practice: they know it is an unwarrantable violation of the Sabbath, of which they do not wish to be guilty. But they are so connected with owners at home, and with others on board the ship, that they cannot take a stand against a custom which has long prevailed, and against which we fear that ministers at home do not lift their voice as they ought. I have formerly mentioned this practice as greatly in the way of seamen's salvation. It still continues the unfeigned practice of nearly all the whale-ships on the ocean. It is a practice against the light of the gospel which is, perhaps, slowly advancing all the world over; and yet, how it is to be broken down we do not yet see—perhaps by the multiplying of conversions among those who are engaged in this employment. And yet we have reason to believe, that most who have been converted in whale ships have been compelled by their own consciences to abandon the employment on account of this very custom, while their places have been supplied by those whose consciences were less tender, or who had none at all. Notwithstanding these obstacles in the way, we rejoice to know that the means of grace used for seamen at home and abroad, in many cases at least, are not used in vain. Many facts have come to my knowledge, in my intercourse with those who have been here, which ought to encourage all who labor for this class to persevere in their efforts, till "the abundance of the seas shall be given to Christ." A few of these I will briefly mention.

"The master of the ship A, when he anchored here last spring, called on us. He was lately from the United States: said that when he sailed, there were many in the ship who used profane language; he had, by the mildest means, succeeded in banishing it from the ship. I asked him how he did it.

"He replied, by never suffering an oath to pass by unnoticed. This master told me that on the last voyage of the ship, during the passage home, they had a revival of souls; many converts, and three, he said, had held up two of these were now in the ship. This excitement was occasioned by a race obtained at this place, before they sailed for home.

"The third officer of this ship called and said he had seen a thing in their ship which he wished much—a thing he had never seen before in his life. What is that? A Portuguese Bible which I had given to a sailor. I replied that I had but few Portuguese Bibles—could not spare but one to a ship. But when I learned that he was formerly training to be a papist priest in the Cape Verde Islands, that he had found Christ on the homeward passage of the ship, and had kept the sailor's Bible in the cabin, I told him to restore the sailor's Bible to the forecastle, and I gave him another. He could read English, but wished this Bible to carry him to the Cape de Verdes. He gave me some account of the revival—said, at one time he thought they should get all hands; they knocked off singing songs, swearing, and the like; but only three held on.

"A few days since, the third officer of ship Z, called; he wished the boatswain's mate—was the third who found Christ in ship A, and said this was a tract which did great good among them.

"The captain of the ship A is a wild and pleasant man—has sought conversation with me this fall in relation to his own soul, and I do trust, is seeking the way of salvation.

"Last spring a colored man, of ship X, called at my study with a solemn countenance. After sitting a moment, he asked if I thought it was possible for one so old as he to be converted. How old are you? He was over forty, and had read a tract which stated that youth was the time to get religion. He had been a very wicked man, and, by his own account, had now been twelve months under deep conviction. I informed him that now was the accepted time. He thought himself a new man before the ship left this place. When they got to sea, he wished to have meetings in the forecastle. Another (formerly a professor of religion, but who had backslidden) aided him in this: they commenced: some were disposed to ridicule, but their officers protected them. The excitement became general on board among the seamen. The ship has anchored here this fall. Four others of the crew seem to be born again; one of them was awfully profane when here last spring—like his father before him, who, he said, died in a fit of swearing: he has a pious mother at home, and he now seems meek and humble, like a child of God. They still hold their meetings in the forecastle twice a week. The ship has sailed for home.

LOSS OF THE SHIP WILLIAM BROWN, FROM LIVERPOOL TO PHILADELPHIA.

Hove, May 10.

The Captain informed us that his mate (Mr. M.)

was one of the best men on the ocean having been

employed on the present voyage.

M. M. sometimes

spent a day with us. He seems to

be a new creature.

He has been profane during

the present voyage; but, by means of tracts and intercourse with missionaries at the Hervey Islands, he has found Christ.

After his conversion, he felt

so deeply on the subject of Sabbath whaling that

the captain agreed to let him desist entirely from it; so that now, when their boat is out after whales on God's day, he does not even go out of the cabin on deck. He wishes no share in oil which is taken on the Sabbath, and will probably not receive any, though the owners should offer him his full share. He seems to be decided, and to have clear views of truth. It does our hearts good to see one come so completely over to the side of the Lord, and that, too, right in the face of the universal custom of ships in this ocean. Such principles, so opposite to what others deem their interest, seem to us genuine fruits of the Spirit of God. On

speaking to Capt. B. about Mr. M., I asked if he was not well qualified to be a master, and would not get a ship next voyage? He replied, "Every way qualified to command a ship; but if he won't whale on Sunday, he can't get a ship in our part of the country—that is to say, in New Bedford, Fairhaven, Nantucket, &c."

"These are all the cases which my limits allow me to mention. They seem to show us that God has not forsaken sailors yet: they show what I have often observed of seamen, viz, that they are as ready as any other class of people whatever to be influenced by those with whom they come in contact. This trait helped formerly to make them almost universally wicked. And when more of the salt of piety is scattered among them, we hope this trait in sailors will be equally productive of blessings on them:

"Our meetings in the chapel this fall have been far better attended than in either of the two seasons in which we have met in it before. The attention there has been good, and we hope that good will be done. The chapel has nothing but rough, temporary seats in it; but most of the masters have contributed freely towards finishing it. Something will be done towards this before another shipping season, and in time (with God's blessing) we may hope, to have the building entirely completed.

"Wishing every blessing of heaven to rest upon your labors, and on your Society, I remain, as ever,

"Your friend and brother in Christ,
D. BALDWIN.

General Intelligence.

Foreign.

From the Atlas of Wednesday last.

ARRIVAL OF THE ACADIA.

FIFTEEN DAYS LATER FROM EUROPE.

The Steamer Acadia; Capt. Miller, arrived at her wharf East Boston, this morning at 1 o'clock, having left Liverpool at 11 A. M. of the 19th, and Halifax at 1 P. M. of the 31st ult, making the passage from Liverpool to this port in 13 1/2 days.

There is no intelligence from the President.

An express in anticipation of the overland mail, arrived in London on the 6th ult, from which we learn that the China difficulty is still unsettled.—Capt. Elliot is severely censured by the English opposition papers for his dilatory conduct. The following epilogue of the contents of the mail, we cut from the London Post of 7th ult.

CHINA.

The trade had not been re-opened on the 2d of February, as agreed upon, and every thing was still in uncertainty. Keshen and Capt. Elliot were haggling and hounding one another; but it is certain the Canton authorities were not pleased with the arrangement and there was a rumor of Keshen being likely to be superseded. Some think that a final settlement will not be obtained without further hostilities. It has been an ill-directed expedition, attended with a most unnecessary waste of British life, and nothing is yet really settled, so as to admit of the English venturing up to Canton.—Hong Kong had been proclaimed a British settlement. The smuggling of tea was active and easy, the article bad and dear. Two ships for London were nearly laden with tea, and the other hand gentlemen settled at Cincinnati, sunk with the ship. Miss Anderson and a Miss Bradley were thrown into the sea from the long boat. The tales which the survivors relate are piteous, horrifying. The crew and passengers were examined by the British and American consuls this morning, and the impression is that the dreadful act of throwing their fellow-creatures overboard was of impious necessity; but it is to be hoped that the two Consuls will give publicity to the examination, in order that the public mind may be satisfied on this point.

DOMESTIC.

Congress.

The Twenty Seventh Congress, convened under President Harrison's proclamation, on Monday, May 31. The business of organization went on like clock-work. Mr. Soulard, of New Jersey, the first northern man that has been elected President pro tem of the Senate for a whole generation, called the Senate to order, and found 54 members present. After passing the usual resolutions of notice to the President and to the House of Representatives, the Senate adjourned.

In the House of Representatives, every thing

had been done to meet the arrival of the

overland mail.

INDIA.

The latest intelligence from India is declared by

the London papers to be very unsatisfactory.

Subject to the introduction of a slaveholder into a Christian pulpit in this city, on Sunday, May 16th, to dispense the words of life; that is all? But the man is crazy, says one, does he think it is an outrage to his fellow-men? Suppose the Captain of a slave ship from Africa should offer himself to preach in Dr. Welch's church in this city—do you suppose the deacons and elders and leading men would have invited him to fill the pulpit as they did Dr. Johnson, the slaveholder, the supporter of Southern oppression. Well—of how much more repute think you such a Rev. gentleman is as a Christian in the eyes of God than the Captain of a slave ship would be, if he had the credentials of a minister: Is the use of stolen goods and the dealer in them better than the thief? if so, then the old maxim is changed. But it may be said, Dr. Johnson's slaves were never in the hands of an African slave trader—so much the worse—then he holds American citizens in his possession, as goods and chattels, men born in this free country, and entitled "inalienably to happiness." Outrage! we will exclaim; and the greater shame for northern Christians to suffer their pulpit to be polluted by the manstealer! Abolitionists of Dr. Welch's church, what say you—do you countenance it? Nay Dr. Welch, we ask you—do you countenance it? would you have permitted the abominable thing, had you been at home at the time, (for we understand you were absent.) Come on Dr. we have heard you say you were an abolitionist.

Now I've told this outrage to the world, I will just state another, of minor importance, however, in my estimation. It is this, That same Dr. Johnson left Albany for the South on Sabbath afternoon, is Sabbath-breaking steamboat!! Would you unchristianize our Southern brethren! exclaims the apostle.

Who is not sick of such whining? No we say, we would not unchristianize them—they unchristianize themselves!

I propose a question to the members of Dr. Welch's church—How long, dear friends, will it require to convince slaveholders of the sin of slavery, provided you strike hands with the oppressor, and invite those who hold the Savior's image in bonds, to come to you the words of life, and the holy ordinances of that Savior's religion? Do you not countenance the oppressor in his wrong-doing, and will he be likely to let you loose on free, or will you thus tacitly say he is doing right? But it is he who has been absolved, Outrage ought not to be brought into the church. But slavery is there—and surely abolition has quite as good a right there as slavery—and indeed how will you get slavery out of the church, unless you bring abolition in? These things, dear friends,

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, JUNE 9, 1841.

W. B. Johnson D. D. in Albany

CHRISTIAN REFLECTOR.

partment, no man has done more to sustain the cause in late years.

Br. Colver, has labored faithfully in the cause of Missions, has met more frequently with the Board than Br. Galusha, and his position has been more conspicuous to the Union, but it is doubtful whether he has done more to bring money to the treasury or enlist friends to the cause. Br. Galusha's influence has been felt in almost every county west of Albany for the last twenty-five years;—his usefulness is acknowledged on all hands; and his proscription is viewed with general, not to say universal, regret. In consequence of the distance to Baltimore, the interior of our state was but slenderly represented. From two counties four or five delegates might have gone more than did go, and I presume that we might have sent thirty delegates that we did not send,—at least, enough to have changed the election.

For the brethren in New York city, in the absence of those from the country, to confederate with slaveholders, to throw their men as Galusha, when fully known, will meet with decided reprobation, and the cause that this was done in secret and disguisedly, instead of shielding the transaction from detection, will only expose it to stronger abhorrence.

The cause of missions cannot, must not be abandoned; but can abolitionists consistently continue their connection with a Society which deems them unfit to be members of the Board of managers, on account of their abolitionism?

As he has for the last two years, so he must have done it.

The president must be deposed, if the president tolerates an abolitionist.

—If you desire a God defend us!

Dr. Johnson, in the Convention, have defenders who must have done it.

What then is Dr. Welch's excuse?

What then is Dr. Johnson's excuse?

Poetry.

Give us our Daily Bread.
The following lines descriptive of fact, were sent to the children of the Sunday School at St. Thomas' church in this city, by Dr. Hawk, the Rector.
N. Y. Mirror.

I knew a widow, very poor,
Who four small children had;
The eldest was but four years old—
A gentle, modest lad.

And very hard this widow toiled,
To feed her children four;
An honest pride the woman felt,
Though she was very poor.

To labor she would leave her home—
For children must be fed;
And glad was she when she could buy
A shilling's worth of bread.

And this was all the children had
Or any day to eat;
They drank their water, ate their bread,
But never tasted meat.

One day when snow was falling fast,
And piercing was the air,
I thought that I would go and see
How these poor children were.

Ere long, I reached their cheerless home,
'Twas searched by every breeze;
When going in, the eldest child
I saw upon his knees.

I paused, and listened to the boy—
He never raised his head;
But still went on and said—"Give us
This day our daily bread."

I waited till the child was done,
Still listening as he prayed—
And when he rose, I asked him why
The Lord's prayer he had said.

"Why, sir," said he, "this morning, when
My mother went away,
She wept because she said she had
No bread for us to-day."

"She said we children now must starve,
Our father being dead,
And then I told her not to cry,
For I could get some bread."

"Our Father, sir, the prayer begins,
Which makes me think that He,
As we have got no father here,
Would our kind father be."

"And then, you know, the prayer, sir, too,
Asks God for bread each day;
So, in the corner, sir, I went.
And that's what made me pray."

I quickly left that wretched room,
And went with fleeting feet;
And very soon was back again,
With food enough to eat.

"I thought God heard me," said the boy,
I answered with a nod—
I could not speak, but much I thought
Of that child's faith in God.

Miscellany.**President Tyler's Message.**

The Message commences with a brief notice of the death of President Harrison, in connection with which Mr. Tyler calls the attention of Congress to the expenses incurred by the former in traveling to the seat of government, and suggests the propriety of a suitable appropriation to the bereaved family.

He proceeds to speak of the "embarrassments weighing heavily on both the country and the government;"—of foreign relations, in reference to which he says—"I see nothing to destroy the hope of being able to preserve peace, . . . The time ought to be regarded as having gone by when a resort to arms is to be esteemed as the only proper arbiter of national differences." He speaks of the increase of our population from "scarcely three millions to more than seventeen millions;"—of national territory remaining unoccupied, "to say nothing of the immense region which stretches from the base of the Rocky Mountains to the mouth of the Columbia river, about 770,000,000 of acres still remain to be brought into market;"—of "the necessity of restraining all the functionaries of this government within the range of their respective powers, thereby preserving a just balance between the powers granted to this government and those reserved to the states and to the people." The Message then treats of the financial affairs of the government, and the management of the public funds. Of the Florida war, that shameful purloining of the lands of the Indians and restoring to slaveholders their runaway slaves, who sought protection among "savages" from the tender mercies of the white man, the Message holds the following language:

I beg leave particularly to call your attention to the accompanying report from the Secretary of War. Besides the present state of the war which has so long afflicted the Territory of Florida, and the various other matters of interest therein referred to, you will learn from it that the Secretary has instituted an inquiry into abuses, which promises to develop gross enormities in connection with Indian treaties which have been negotiated, as well as in the expenditures for the removal and subsistence of the Indians. He represents, also, other irregularities of a serious nature that have grown up in the practice of the Indian Department, which will require the appropriation of upwards of \$200,000 to correct, and which claim the immediate attention of Congress."

Mr. Tyler then recommends that attention be given to the military and naval departments.

"Although the laws regulating the Post Office Department only require from the officer charged with its direction to report at the annual session of Congress, the Postmaster General has presented to me some facts connected with the financial condition of the Department which are deemed worthy the attention of Congress. By the accompanying report of that office, it appears that the existing liabilities of that Department beyond the means of payment at its command cannot be less than five hundred thousand dollars. As the laws organizing that branch of the public service concur

the expenditure to its own revenues, deficiencies therein cannot be presented under the usual estimates for the expenses of Government. It must therefore be left to Congress to determine whether the moneys now due to contractors shall be paid from the public Treasury, or whether that department shall continue under its present embarrassments. It will be seen by the report of the Postmaster General that the recent letting of contracts in several of the States have been made at such reduced rates of compensation as to encourage the belief that if the department was relieved from existing difficulties its future operations might be conducted without any further call upon the general Treasury."

Let us learn from this, never to repine at seeing calamities, but trust in the wisdom and goodness of Him who could make a wide-sweeping fire prove so great a blessing. If the Plague had not been driven from the city by the cleansing flames, it might have raged more fearfully from year to year, till London became like Babylon, "desolate forever."

* Raised figures, like the heads on coins.

Knowledge needs a Guide.

"What an excellent thing is knowledge," said a sharp-looking, bustling little man, to one who was much older than himself. "Knowledge is an excellent thing," repeated he; "my boys know more at six and seven years old than I did at twelve. They can read all sorts of books, and talk on all sorts of subjects. The world is a great deal wiser than it used to be. Every body knows something of every thing now. Do you not think, sir, that knowledge is an excellent trade?"

"Why, sir," replied the old man looking gravely, "that depends entirely on the use to which it is applied. It may be a blessing or a curse. Knowledge is only an increase of power, and power may be a bad as well as a good thing."

"That is what I cannot understand," said the bustling little man. "How can power be a bad thing?"

"I will tell you," meekly replied the old man, and thus went on: "when the power of a horse is under restraint, the animal is useful in bearing burdens, drawing loads, and carrying his master; but when that power is unrestrained, the horse breaks his bridle, dashes the carriage that he draws, to pieces, or throws his rider."

"I see! I see!" said the little man. "I see clearly!"

"Well, then," continued the old man, "if you see these things so clearly, I hope you can see too, that knowledge, to be a good thing, must be rightly applied. God's grace in the heart will render the knowledge of the head a blessing; but without this, it may prove to us no better than a curse." —*Todd's S. S. Teacher.*

From the Daily Mail.
The Cruelties practised at the Boston Farm School.

From the Youth's Cabinet.
LONDON MONUMENT.

The licentious Charles the Second, (son of Charles I, who was beheaded by his subjects,) had been restored to the throne six years before; and with him infidelity and vice had returned in a full tide. He was called the *Merry Monarch*,

"Who never said a foolish thing,
And never did a wise one."

In the fifth year of his reign, the Plague spread gloom and desolation over the metropolis. Business was suspended, and trade ceased, except in scarfs, shrouds and coffins. Nearly 100,000 persons died during the year. About the same time, war was declared with France. The Plague had scarcely subsided, and the people recovered courage to return to their houses, when the fire broke out. It was first seen, soon after midnight on Sunday morning, Sept 2, (Old Style, or Sept. 12 N. S.) 1666. The summer was the driest that had been known for some years. The houses were mostly built of timber, filled up with plaster, and the fire spread with fearful rapidity. The magistrates issued no orders, and the terrified people made no efforts, at first, to stop its progress. Mr. Evelyn, who saw the fire on Monday afternoon, says:

"All the sky was of a fiery aspect, like the top of a burning oven, and the light was seen for above 40 miles around about for many nights. God grant mine eyes may never behold the like, who now saw above ten thousand houses all in one flame. The noise, and crackling, and thunder of the impetuous flames, the shrieking of women and children, the hurrying of people, the fall of towers, houses, and churches, was like a hideous storm, and the air all about was so hot and inflamed, that at last one was not able to approach it, so that they were forced to stand still, and let the flames burn on, which they did for near two miles in length, and one in breadth. The clouds also of smoke were dismal, and reached, upon computation, nearly fifty miles in length."

The wind slackened on Tuesday night, and the fire was checked, on Wednesday morning, by the blowing up of houses in its way.

By this fire, immense quantities of goods were destroyed, which were designed for exportation, as soon as the war should cease; 200,000 persons were deprived of their homes; and the property destroyed was estimated at \$60,000,000.— Yet only six or seven persons lost their lives, and the benefits of the fire probably exceeded its evils.

You may wonder at this, but it should be remembered that the plague which had often scourged the city before, has not visited it since.

We attribute this chiefly to the fire, which burnt up the filthy and infectious matter, which had infected disease.

The rebuilding of the city gave immediate employment to all its mechanics and laborers, and within eleven years its widened and beautiful streets showed few traces of the desolating and purifying flames, except in the monument which was then completed to mark the spot where they began.

It is a magnificent pillar, 202 feet high, erected by order of Parliament. It is of the Doric order, and fluted. Its diameter at its base, is 15 feet. It stands on a pedestal 40 feet high, and 21 feet square. The front is adorned with curious emblems in basso reliefivo.

It has a winding staircase, by which strangers often mount to the top; and on the pedestal is an inscription, which states, that "the dreadful flames broke out in a lane adjoining, about midnight, and being driven by a high wind, consumed not only the adjacent parts, but places far remote; and with incredible noise and fury, destroyed eighty-nine churches, among which was the Cathedral of St. Paul's, City Gates, Guild Hall, many public structures, Hospitals, Schools, Libraries, a vast number of state, Edifices, thirteen thousand four hundred Dwelling Houses, and four hundred Streets; of six and twenty wards it utterly ruined fifteen, and left eight others shattered and half burnt.

The ruins of the city were four hundred and

thirty-six acres, extending from the Tower along Thames side to the Temple Church, and from the North East Gate along the City Wall to Holburn Bridge or Fleet Ditch. It was merciless to the Estates and Fortunes of the Citizens, but favorable to their Lives, that it might in all things resemble the last and great Conflagration."

Let us learn from this, never to repine at seeing calamities, but trust in the wisdom and goodness of Him who could make a wide-sweeping fire prove so great a blessing. If the Plague had not been driven from the city by the cleansing flames, it might have raged more fearfully from year to year, till London became like Babylon, "desolate forever."

After speaking of the importance of the co-operation of the Senate with the Executive in making appointments to office, he alludes to the slave trade as follows, and closes.

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"I see! I see!" said the little man. "I see clearly!"

"When a ship is steered aright, the sail that she hoists up, enables her sooner to get into port; but if steered wrong, the more sail she carries, the further will she go out of her course."

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This exclamation was made by John Keats.— He confessed that it was he who had carried off James Boxwell's daughter; that he had cut off her hair during her sleep, and stolen one of her dresses, which he steeped in blood; and that the generous pardon granted to him by his victim had caused him to reflect on the enormity of his crime. The executioner immediately withdrew the rope from the convict's neck and the cap from his face, when it was discovered that he was dead from the effects of terror. The atrocious John Keats was conducted to prison amidst the execrations of the populace, who wished to tear him to pieces.

Climate of America.

The greater coldness of the American climate compared with that of the same latitude in Europe, has long been a subject of general remark.

Many are the theories which have been advanced for explaining this phenomenon. It is maintained by some philosophers that the eastern coast of every continent is colder than the western, and that the climate of the United States corresponds with that of the same degree of latitudes on the eastern coast of Asia. In accordance with this theory it is also asserted, that the western coast of America is not colder than the same latitude on the western coast of Europe.— This last fact is not sufficiently well established.

The most probable theory for the explanation of these differences of climate, is that which refers it to the settled or cultivated state of the countries of Europe on the one hand, and the comparative wild state of the continent of America on the other. In the "Letters of Agricola," by Mr. Young of Nova Scotia, the latter theory is well maintained. He shows that the climate of Europe, in the time of Julius Caesar, was not very unlike that of America, at the present time.

The authors of his time speak of the Tiber as being frozen, so as to admit of crossing with loaded wagons. Ice even in the smallest quantities, is now seldom or never seen on the Tiber. This fact is well established by the writers of antiquity. Mr. Young accounts for this by attributing it to the expiration of forests and the draining of morasses in part, and in part to the increase of population and consequent evolution of animal heat, and the warmth communicated to the atmosphere by artificial fires, and lastly to the extension of tillage, supposing the process of putrefaction to be capable of generating heat. He thinks the same cause will produce the same changes in the American climate.

But this theory does not account for the difference in the climate of America, as compared with that of Europe. The most probable theory is that which refers it to the settled or cultivated state of the countries of Europe on the one hand, and the comparative wild state of the continent of America on the other. In the "Letters of Agricola," by Mr. Young of Nova Scotia, the latter theory is well maintained. He shows that the climate of Europe, in the time of Julius Caesar, was not very unlike that of America, at the present time.

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The friends of the boys went down to the Island, by accident. It was a long time before the boys were produced. They were both out of doors, digging mud, and yet were scarcely able to walk.

Mr. Locke was asked what he had to say, in defense of such a spectacle. He replied, "I shall answer no questions!" If this is his spirit, the people will compel him to answer. The Farm School has been estimated by the citizens of Boston, as a highly valuable institution, and must not be suddenly destroyed.

We are informed that the case of the boys above named is not a solitary one; but that many of the pupils have been beaten, frozen, and starved, in a similar manner. These lads, themselves, informed us that they knew three boys who were in a condition nearly as bad as themselves. Whether these things are true, or not, we cannot say. But what we do state positively, we have seen with our eyes, or we should hardly credit it. The appearance of the boys reminded us very strongly of the sufferings of poor "Snickie," in Nicholas Nickleby; and the Farm School, under Mr. Locke, must have resembled, in many respects, the Do-the-boy's Hall, which even in the densely populated regions of London, has been thought to be without a parallel. But Old Squeers, even in fiction, never approached that degree of heartless cruelty practiced by Mr. Locke.

Circumstantial Evidence.—We find the following account of a strange affair in the London Globe of the 12th of March, which, if true, furnishes another striking illustration of the uncertainty of circumstantial evidence, and the horrors, surpassing all of which imagination can conceive, that environ the miserable wretch.

"That is what I cannot understand," said the bustling little man. "How can power be a bad thing?"

"I will tell you," meekly replied the old man, and thus went on: "when the power of a horse is under restraint, the animal is useful in bearing burdens, drawing loads, and carrying his master; but when that power is unrestrained, the horse breaks his bridle, dashes the carriage that he draws, to pieces, or throws his rider."

A French paper called the *Auditorium* contains a letter from a private correspondent, dated Gibraltar the 25th ult., which states that an opulent British merchant named James Boxwell, long resident there, had been tried and convicted of the murder of his daughter, on circumstantial evidence, and that on his way to execution the convict saw in the crowd another Englishman